

ceit, all unreality, all compromise with evil. This is what the world expects from the Church.

Seventh, the Church must ever emphasize the spiritual reality. Our age is often defined as a materialistic age, and a surface view of prevailing conditions might lead to that conclusion. But the spirit of the age can never be learned by a surface view or a superficial survey of conditions. There are deeper tones in our life than the clamorous ones that are clanging about us day by day. These deeper tones are spiritual. Men are crying out, not audibly, not consciously perhaps, but none the less really, for the spiritual. Theosophy, Christian Science and such wild and worthless cults are but the expression of this cry. Such systems find a welcome in human hearts because of the emphasis which they put on the spiritual. They teach men to find the spiritual reality within themselves. Much of the teaching is deceptive and deluding, but it is capturing multitudes. The duty of the Church, in the presence of this drift of men toward the occult and the psychic, is not criticism and censure. It is the business of the Church to direct this drift toward the spiritual reality in Jesus Christ, which can be found nowhere else.

Eighth, the Church must ever realize that her strength is in the measure in which the Divine Power is operative in her life and work. The tendency of the day is toward organization within the Church. We have societies and associations and guilds and clubs without number. These may be necessary and valuable, but we must ever remember that power is not created or multiplied by adding machinery. All that the levers and pulleys and wheels do is to transmit power. The power of the machine is always the power that sets it in motion and keeps it in motion. Without the dynamic all the clever adjustments of levers and wheels and pulleys are useless. The dynamic of the Church is the Spirit of God. Without the Spirit of God informing, transforming and controlling us, all our organization is unavailing. Our common and comprehensive need is the endowment of the Holy Spirit.

These are the eight elements which must obtain in a Church that meets the demands of the age. Eight is the octave number. These eight make a full octave producing the chorus music of an effective Church—loyalty to the Divine Lord, knowledge of the Divine Truth and fidelity to it, appreciation of the conditions of the age and adaptation to that condition, appreciation of man as man, consciousness of man's condition in sin and effort to save him, appreciation of the worth of character, emphasis upon the spiritual reality and dependence upon the Holy Ghost—all these together sound out in perfect unison the grand composition of an effective Church that wins and blesses a needy world.—The Westminster.

"What countless devices have they framed to escape from the lofty truths and spiritual piety of the Gospel! Hence every science is ransacked for facts to neutralize all religion. Men's consciences do not permit them to throw off all the forms of religion, and, therefore, they are satisfied if they can only tear out its heart."—Prof. Hitchcock.

Devotional and Selections

JESUS WANTS THEM.

"The harvest is plenteous," the Master said,
But his face was sad as he bowed his head;
"Yet they are so few, ah, so few," said he,
"Who labor to garner the sheaves with me."
And the workers are few! Oh, girls and boys,
With your many blessings, your countless joys,
It is Jesus who wants you most of all.
Will you listen and heed to his loving call?
By the Savior who came from his home in heaven
The greatest of earthly tasks is given.
He knows the need upon every shore,
He has counted your powers and talents o'er,
And he calls you forth in your strength and youth
To hear his message and teach his truth.

—Selected.

HOW CAN WE HELP OUR PASTOR?

By Robert E. Speer.

We can all help our pastors by not criticising them. We would not think of going to others with criticisms of our parents or our brothers and sisters. If there is anything in those whom we love which we dislike we may tell them so, if it will help them, but we will never tell any one else. And the same rule of family honor should include our pastor. We should never listen to or report one word of gossip or criticism regarding him.

We can pray for him in his work. In the preparation of his sermons, while he is preaching to us, in his pastoral work, in his own discovery of truth for his own soul and for us, we can render him invaluable help by prayer. Even if by reason of sickness or weakness we can do nothing else to help him, we can in this way do more than any one can do in any other way.

We can help to prepare people to be won openly to Christ's discipleship and service. We can talk to them and make them ready for his message and appeals. Or, perhaps, by God's grace we can win them to Christ and bring them to our pastor for his reception into the church. The pastor is not to be the only Christian worker in the Church. He is the leader of others in work who will also try to win souls. We can be among those ready to be led and anxious to do all that we can to win others.

We can be on hand promptly, and with as many others as we can bring, at the church service and at the prayer-meetings. Being there in the spirit of love and prayer is in itself a great work. It is the accomplishment of something. It is a positive contribution. Whoever brings a true and open soul to a gathering of Christians helps them all to see truth more clearly and to draw nearer to Christ.

We can help by never refusing to do what we are asked to do, and by not waiting to do what we see ought to be done and what we can at least help in doing. If we are called upon for any service at all in any part of the work of the Church, we can help greatly by saying at once, "Of course, I shall be delighted to do it."

We can help by giving what we can to the work of the Church. It may not be much but it cannot be less